

# VAYOMER ELIYAHU

Inspiration and Encouragement on Topics of Trust and Faith in Hashem Yisborach  
Based on the Weekly Torah Portion

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In English

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בס"ד

## The Yeshua is Already Prepared and Will Arrive as Soon as One Shows That He Has Bitachon!

### » Who Cares if Yosef Needed a Haircut?

**The** *pasuk* in this week's Parshah (41:14) states: "And Pharaoh sent and he called (*vayikroh*) Yosef. And they hurried him from the pit, and they cut his hair and they changed his clothes and he came to Pharaoh." The Bnei Yissochor zy"א (in Sefer Agra D'Kallah) asks why we need to know that Yosef got a haircut and a change of clothes. What lesson are we meant to learn from this?

**He** answers that the word "*kriyah*" always indicates "*chiba*" (love, see Rashi on Vayikroh 1:1). Thus, the *pasuk* is saying that Pharaoh called to bring Yosef in a loving way because he hoped that he could interpret his dreams. However, his wicked servants rushed Yosef from the pit in a forceful way. They did not show him the respect that one who the king desires to see deserves. Therefore, Yosef may have suspected that he was being taken to be punished for the crime he had been accused of.

**Still** and all, Yosef remained calm. He trusted in Hashem and was certain that He would save him from whatever danger he faced. He allowed his hair to be cut and his clothing to be changed, confident that the outcome would be good.

**The** Torah records this all to teach us how great Yosef's *bitachon* was. Even in a time when it seemed like he was about to be judged, and his end may be near, he trusted in Hashem completely and had no fear. This is meant as a lesson to us that even in dark times, when it seems like all hope is lost, we should strengthen our *bitachon* and remain confident that salvation is near.

**This** is as the *pasuk* says (Yeshaya 26:4): "Trust in Hashem very much because Hashem is the Creator of the world." The Maharal (Nesiv Habitachon 1) explains that there are times in life when one cannot see the good and everything looks terrible. One should trust in Hashem, even in these times. One should "trust in Hashem very much because Hashem is the Creator of the world." Since we know that He created the world, and we know that he is completely good, we must trust that everything that happens is good.

לעילוי נשמת  
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יוסף בן שמואל

### » Pharaoh Dreamed for Two Straight Years!

**The** Ohr Hachaim Hakadosh writes that throughout the course of two years, Pharaoh had this same dream every night. However, he would forget it and remember nothing when he woke up in the morning. It was only at the end of the two years that he remembered the dream and had Yosef brought to him to interpret it.

**This** leads to an obvious question. If he kept forgetting about the dream, what was the point of dreaming it every night?

**Rav** Pinchos of Koretz zt"l answers this question with a story: The Baal Shem Tov Hakadosh zy"א was once traveling with his student, Rav Mendel, the Magid of Bar zt"l, when Rav Mendel became very thirsty. The Baal Shem Tov told him, "If you have genuine *bitachon* in Hashem, He will send you some water."

**And** so it was. Rav Mendel strengthened his *bitachon*, and a non-Jew suddenly appeared and asked if they had seen any horses. He explained that his horses had gotten lost and he had been searching for them for three days. They asked the man if he had any water, and he handed them some.

**After** drinking his fill, Rav Mendel asked the Baal Shem Tov, "It is obvious that this gentile was sent here only for my benefit. If so, why did Hashem make him wander around in the forest for three days looking for his lost horses?"

**The** Baal Shem Tov answered, "Hashem prepared your salvation in advance. He put His plan into place that if you would have *bitachon*, you would be able to be saved immediately. This is how He operates. He prepares salvations in advance so that one who has *bitachon* can receive it right away."

**With** this in mind, we can understand what occurred to Yosef Hatzadik. Hashem prepared his *yeshua* in advance by having Pharaoh experience this dream every night. However, as long as he placed some trust in the Sar Hamashkim, he could not receive his

salvation. The plan was already in place, however, for him to be saved as soon as he placed his *emunah* solely in Hashem. And on that day, Pharaoh remembered the dream and took him out of prison.

### »» *In What Merit Did They Find the Bottle of Pure Oil?*

**Furthermore**, we learn from the story of Chanukah that *bitachon* is so powerful that it provides a person with exactly what he needs.

**The** Gemara states that the Chashmonaim “searched and only one found one flask of oil.” The Sifsei Tzadik infers that the miracle occurred because they decided to search for pure oil. Technically, they could have relied on the rule that impurity is permitted in a public gathering. But they desired and longed to do the mitzvah in a pure manner. Therefore, they decided to search for pure oil and they had *bitachon* that Hashem would provide them with some.

**Because** of their *bitachon*, Hashem allowed them to find one pure flask, and performed an additional miracle that it burned for eight days – fulfilling their desire in the most perfect manner.

**In** this vein, the Gemara (Gittin 7A) states that if a person has insufficient livelihood, he should give *tzedakah*. The Kedushas Levi zt”l (Chidushei al Agadeta D’Sabi Asuna, Shaalah 6) asks why a person who needs *parnassah* should do this specific mitzvah. What is special about the mitzvah of *tzedakah* that makes it auspicious for the receiving of a good livelihood?

**He** answers that when one gives *tzedakah* generously, he is clearly showing that he trusts in Hashem and is not relying on whatever money he has to help him survive. Through this power of *bitachon*, he becomes worthy of receiving an abundance of blessing and success from Shomayim.

**This** is the meaning of the verse (Mishlei 11:24): “There are those who give away (money to charity) and receive even more.” If one gives *tzedakah* with an open hand, he displays his *bitachon* that Hashem will provide for him, and, therefore, he receives even more in return.

**The** Kedushas Levi further states (in Parshas Beshalach): “If a person trusts in Hashem, Hashem provides him with all his needs and everything he desires is given to him from Above. But if a person is constantly worried about his livelihood and the welfare of his family, then he will be

given an insufficient livelihood from Above. Therefore, praiseworthy is the man who doesn’t forget to place his trust in Hashem because then ‘Hashem will be his shadow.’ Just like he trusts in Hashem to provide for all his needs, He will provide for all his needs.”

**This** is the lesson of Chanukah, which revolves entirely around the concepts of *emunah* and *bitachon*. The Ropshitzer Rebbe zy”a (Sefer Zera Kodesh) writes: “Through the miracle of Chanukah, one can strengthen his *bitachon* in Hashem. When one contemplates the great miracle that occurred when Hashem gave mighty soldiers into the hands of weak men, many into the hands of a few, etc., as a result of their *bitachon*, one can clearly see that it is not human strength that leads to victory. Rather, Hashem’s eye is upon those who fear Him and He saves them from all those who seek to do them harm.

**“When** one thinks about this, he will come to trust in Hashem. He will always know in his heart that Hashem is with him and no man can hurt him.

**“The** same is true regarding the miracle of the oil. There only was a little oil, but Hashem made a lot come from this little bit. One can learn from this that, as far as Hashem is concerned, it makes no difference if there is a lot or a little. He will then stop worrying about vain earthly pursuits and know that only Hashem can enrich him.”

**We** see that the entire miracle of Chanukah came about as a result of the *bitachon* of Mattisyahu and his sons from the Medrash (Shemos Rabbah 15:6) that relates that the armies of Greece were “strong like the sun” and everyone ran away from them, but Mattisyahu and his sons “stood by their *emunah* in Hashem and the armies of Greece ran away from before them and they killed them.” Mattisyahu and his sons were physically no match for the Greek army, but they girded themselves with the strength of their *bitachon*, and they utilized this spiritual strength to miraculously defeat their mighty enemies.

**Sefer** Chashmonaim (Chapter 3) also details how the victory was a result of *emunah* in Hashem: “And (Siron) came with a large contingent to wage war against Yisroel, and Yehuda came to meet him with a handful of men. When Yehuda’s followers saw the host coming against them, they said, ‘How can so few of us fight against so many? Besides, we have had nothing to eat all day and we are exhausted.’ Yehuda replied, ‘Many can easily be overpowered by a few – it makes no difference to

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Heaven. Victory does not depend on numbers. Strength comes from Heaven alone. Our enemies come filled with insolence and lawlessness to plunder and kill us, our wives and our children. But we are fighting for our lives and our Torah. Heaven will crush them before our eyes. You need not fear them."

**The** Magen Avrohom (Orech Chaim 295) quotes the Tashbatz (Siman 258) who says that the Chashmonaim would constantly recite Yoshev B'Seser (Tehilim 91) during battle, and this led to victory. He explains that they would repeat the final verse, "With length of days I shall satiate him, and I shall show him My salvation." When repeated twice, the total number of letters in this verse is 130, which is the numerical of the word "*hakohanim*". This indicates that the Chashmonaim, who were the Kohanim, were constantly reiterating their *bitachon* in Hashem during battle. Therefore, they had nothing to fear and were certain of victory.

**The** Chazon Ish zt"l (Emunah U'bitachon) writes that one who has *bitachon* receives a special Divine spirit that accompanies him in everything he does and is assisted from Heaven according to the level of his *bitachon*.

**The** *bitachon* itself creates a person's ability to be saved from harm, as the Maharal of Prague zt"l (Nesivos Olam, Nesiv Habitachon) writes: "The attribute of *bitachon* is that one who trusts in Hashem and has decreed against him something bad such as a tragedy or a hardship, still and all, because he trusts in Hashem no bad occurrence, tragedy or hardship shall befall him. The reason for this is because Hashem will have mercy upon him even if he is unworthy of it. This is only on the condition that he has genuine *bitachon* from the depth of his heart."

**It** is brought in the Zohar (Chelek 2 Page 22) that one who genuinely trusts in Hashem cannot be harmed by anyone in the world. Even if his astrological luck is bad, Hashem will send abundance upon him from the upper realms that are above astrological signs.

(**Rav** Chaim Volozhiner writes similarly the Maharal in his Sefer Nefesh Hachaim, Shar 3 Perek 12, where he writes his famous *segulah* of saying: "Hashem is the true G-d. There is nothing besides Him.")

### » Can Everyone Reach This Lofty Level of Bitachon?

**We** may ask: If we are talking about a virtuous and righteous man who fears sin and fulfills every mitzvah and avoids all sin, such a man has the ability to have *bitachon* in Hashem and trust that He will protect and save him during his time of need in the merit of his mitzvos and good deeds. However, how can a simple man who is not so careful to avoid sin come to such a level of *bitachon*? How can a sinner expect Hashem to save him from harm when he has set the trap for himself simply by having *bitachon*?

**The** answer is that it is indeed true! Any Jew, no matter who he is, can emerge from his sufferings by placing his trust in Hashem. Even a wicked man who possesses genuine *bitachon* will be rewarded for his trust in Hashem and saved from his plight.

**This** is actually stated in Chazal (Yalkut Shimoni Tehillim 34:10): "There are many sufferings for a wicked man. And one who trusts in Hashem will be surrounded by kindness.' Even a wicked man who trusts in Hashem Yisborach will be surrounded by kindness." This means that if one trusts in Hashem, even if he is wicked and deserves punishments and sufferings, will be surrounded by His kindness.

**Rav** Yisroel Salanter zt"l wrote in a letter to his son, Rav Aryeh zt"l, in the name of Rav Zundel of Salant zt"l: "For everything, throw your needs to Hashem Yisboach. Don't scrimp and don't be worried at all, for this is the remedy of *bitachon*. Hashem will fulfill the will of one who trusts in Him with a full heart. He provides all his needs in every place and in every time, even if he is not virtuous, as it is stated, 'One who trusts in Hashem is surrounded by kindness.'

**"And** Hashem has many messengers. I am certain that a person can trust in Hashem to fulfill any desire and he will receive it. If we see that someone yearns for something and doesn't receive it, it is only because his *bitachon* in Hashem is not perfect."

**To** further understand, we may cite the words we recite in the *tefillah* of Nishmas: "Until now Your compassion has helped us, and Your kindness has not forsaken us. Do not abandon us, Hashem our G-d, forever." This means that Hashem has provided for us with "compassion" and "kindness" until now. Therefore, we can be assured that He will continue to send what we need to us forever.

**The** Vilna Gaon zt"l (quoted in Siddur HaGr"a, Havdalah for Motzoei Shabbos), expounds on this concept at length and writes that if a person really thinks he deserves everything Hashem gives him because of his righteousness and goodness, he should realize that it is possible he will one day use up all his merits and run out of "credit".

**But** a person who realizes the truth knows that everything he receives is given to Him by Hashem out of His great compassion, will know that it is really charity from Him that he does not deserve based on his own deeds.

**Such** a person has no reason to worry that Hashem will ever stop sending him what he needs. He knows that everything he has ever received was a present from Hashem that he did nothing to deserve. Why should he suspect that Hashem would ever stop providing for him and sending him gifts purely out of compassion and kindness?